2: Boissevain E-5 (1960-1961) 1965
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the clergy to charge for their services. Finally, he decreed that no foreign power, even the Pope, might interfere in local religious administration.

By these acts, the French attacked values that were at the very foundation of the Maltese social structure. Moreover, the new government aggravated the discontent by its failure to meet its financial commitments. Less than two months later, the suppressed hostility flared into savage revolt when the authorities tried to auction off the property of the Carmelite church in Mdina. The citizens rose, massacred the town's garrison and burned their bodies. Then, led by Notary Vitale and Canon Caruana, a powerful cotton merchant who later became Bishop, they penned up the main French force under General Vaubois behind the fortifications of Valletta and the Three Cities. Two years later the French surrendered to the British force which had come to assist the Maltese.

Under British rule, Malta changed from a theocracy ruled by a religious order, to a self-governing colony with an active internal political life. Administrative posts gradually passed to Maltese hands, and today the civil service, apart from a few foreign experts, is completely Maltese. But in spite of a long flirtation with various forms of local and regional government, there are still no village mayors or councillors. The new civic committee in Gozo is an exception which will be discussed in the following chapter. Early in their rule, the British abolished the Università. To appease the wounded dignity of the nobles, they divided Malta into six districts under the nominal authority of Lords Lieutenant, chosen from the nobility. These officers were in charge of civil affairs, and presided over district courts. Each was assisted by syndics, deputies with magisterial powers, who lived in the villages. In 1839, this system of local government was abandoned as inefficient and costly, and district magistrates, also called syndics, were appointed from the class of advocates. Later, the government established district consultative committees to advise it on local needs and to coordinate health measures during epidemics. These committees were only partly successful, and were also abandoned. In 1896 the government finally abolished the office of syndic, and, in the interest of economy, closed the last district courts in 1913. After that, except for the Magistrate's Court in Gozo, the administration of justice remained centralized in Valletta.

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of Malta and Gozo than in the towns, where dockyard developments and other industrialization have produced a new kind of social environment. This is an important subject in itself but, for the present, attention is to be confined to the rural districts where change has to date been slower than in the towns but where the same factors are appearing now along with the rapid 'urbanization' of the villages.

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In traditional Malta the function of the clergy[10] extended far beyond matters of religion. The priests were the teachers, doctors, and legal advisors as well as spiritual guardians of the people. Government-organized education began in the nineteenth century. Previously such formal education as there was had been under ecclesiastical auspices. The clergy were literate when almost all the rest of the population was not. This concentration of learning produced a situation in which only the clergy were able to step forward to take the lead among Maltese, for the nobility, which might have been expected to provide a focus and leadership, tended [669] to be more Italian or Spanish than Maltese. Even revolutionary [648] leaders came from the ranks of the clergy; the Mannarino Revolt against the Order of St. John (1775) and the rising against the French during the brief occupation of the Islands by Napoleon (1798-1800) are instances.

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For some centuries before the arrival of the British in 1800, the Church had built up its dominating position in both village and town. Even the educated townsman going to the [874] University came strongly under the influence of the Church, for the University, itself a Jesuit foundation of long stan- [178] ding, was and still is best known for its Theology. However, during the nineteenth century, the major changes within the Church of Malta were connected with purely administrative details of keeping pace with the rapidly rising population[1].

Many new parishes were created in the second half of the nineteenth century and in the early part of the twentieth. The Archbishopric of Malta was established in 1831 with the separation from the jurisdiction of Palermo, and the Bishopric [178] of Gozo was founded in 1863. A movement of great sociological importance during the present century has been the growth of the Lay Apostolate in the Islands, especially in the urban areas. This represents a counter-attack against the forces which are today tending to detract from the traditional omnipotence of the Church. It is only a matter of time before the problems which the Church is facing in the towns will loom much larger than at present in the country districts and in Gozo[11].

8:Brockman T-5 (no date) 1938
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aught to wave, while the band plays the national anthem, 796
'God Save the King.' In the time of the Order they proceeded to the palace to receive permission for the celebration of the Carnival. Their request was signified to the Grand Master by one of the knights, and upon the boon being granted, they immediately performed a dance in front of the palace, and afterwards before the door of any other person, whom they thought would pay them for their trouble.

The origin of this amusement must be sought for in 796
the annals of pagan rites, which Christianity has not 171
succeeded in abolishing in several countries of Europe. In a work on Malta, *Par un voyageur François*, the author ranks it with a popular feast very ancient in Thessaly, the *Salzea* of the Babylonians, the *Chronia* of the Athenians, and the *Saturnalia* of Rome, which many of the early Christians continued, notwithstanding the zealous efforts which were made by the Church to abolish them."

It will be noted that the public "masque" was regarded 796
as "an absurd and foolish diversion." The "diversion" must 656
at some time have proved rather more dangerous than absurd, for the wearing of masks after sunset is now forbidden by law. It is of interest also to note that an attempt on the part of a strict Sabbatarian Governor who hailed from north of [669] •
the Tweed to abolish the merrymaking on the Sunday of Carnival led to a major civil disturbance which could only be quelled at bayonet point, and which is still remembered by those who are, for one cause or another, "agin' the Government!"

DYING

Zeppu's tired hands are at rest. They lie, brown and calloused, 763
upon the coverlet. The village bell tolls urgently. The *fratelli*